

the Alliance Weekly

JANUARY 9, 1957

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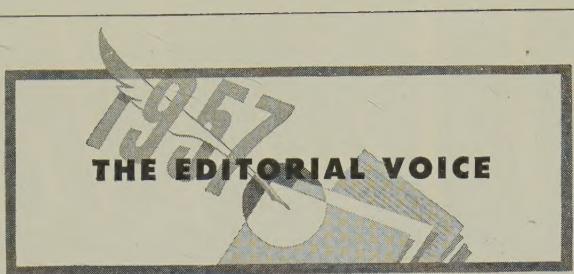


THREE LIONS

In this issue

GUARDIAN OF THE TEMPLE, JAPAN

DON'T BE DECEIVED BY MATERIALISM By Alvin J. Moser
IVORY COAST STILL A PIONEER FIELD By Gordon C. Timyan



1957 THE EDITORIAL VOICE

OUR BUSINESS IS GOD

If we could bring together in one huge directory a list of all the organizations, great and small, that exist throughout the earth for the promotion of special interests we would be astounded at the number of them.

Almost everything that human beings do or can do has its organization, association, society or guild to focus attention upon it and promote its ends. Some of these are good, some are bad, most of them are just neutral; but each one, however boring or comical it may appear to those who are not interested, has its starry-eyed devotees who live for it alone and who derive their keenest pleasure from their preoccupation with it.

In the midst of all this there is one group of persons whose absorbing interest is, or should be, God. That group is the Church.

The Church is born out of the gospel and that gospel has to do with God and man's relation to God. Christianity engages to bring God into human life, to make men right with God, to give them a heart knowledge of God, to teach them to love and obey God and ultimately to restore in them the lost image of God in full and everlasting perfection.

Our Lord, in defining eternal life, summed up the supreme goal of human existence: "That they might know thee the only true God, and Jesus Christ, whom thou hast sent." And Paul revealed the one overpowering interest of his life when he wrote "That I may know him."

The business of the Church is God. She is purest when most engaged with God and she is astray just so far as she follows other interests, no matter how "religious" or humanitarian they may be.

There are a thousand useful, even noble, pursuits in which the Church may engage and which may bring her the plaudits of the world but which are nevertheless unworthy of her utter devotion. Such are social activities for their own sake, philosophical pursuits divorced from Him in whom all wisdom and knowledge is hidden away, art, music, education, travel, to name a mere few. As these things come to the Christian in his pursuit of God they may have a proper and useful place in his life; but when they are chosen as ends to be followed they are and can only be cheap substitutes for the glory that excelleth.

For choosing God as our one all-absorbing interest we Christians are sometimes scorned or written off as

hopelessly narrow-minded. But must we apologize? Must we apologize that we have chosen Christ as our career? That we deliberately will to walk with those who walk with God? that we have chosen eternity over time and heaven over earth? Must we apologize that we have chosen to seek good and not evil all the days of our lives? that we have chosen so to live that we dare to die?

In so choosing whom have we injured? Whose son or daughter is the worse for knowing us? Whose house have we robbed or whose money have we stolen? Whom have we led into crime? Who is a worse husband or father or citizen for following our Saviour? If we have wronged anyone it is in spite of our Christian faith, not because of it. No man, no home, no nation is the worse for the presence of a real Christian.

Gerhard Tersteegen, the saintly silk weaver, said it for us in a delightful little bit of verse:

Child of the Eternal Father,
Bride of the Eternal Son,
Dwelling place of God the Spirit,
Thus with Christ made ever one;
Dowered with joy beyond the angels,
Nearest to His throne,
They the ministers attending His beloved one:
Granted all my heart's desire,
All things made my own;
Feared by all the powers of evil,
Fearing God alone;
Walking with the Lord in glory
Through the courts divine,
Queen within the royal palace,
Christ forever mine:
Say, poor worldling, can it be
That my heart should envy thee?

QUOTES FROM THE FATHERS

The single motive is to please God, and hence arises total indifference as to what others say or think; so that words and actions are perfectly simple and natural as in His sight only. Such Christian simplicity is the very perfection of interior life—God, His will and pleasure its sole object.—GROU.

I entreat you, brethren, be not discouraged nor dismayed under the chastening hand of your God. Strokes of a loving father are not given in wantonness; take them as evidences of your Heavenly Father's kindness and care. If ye were not Christ's wheat, appointed to be bread in His house, He would not grind you. His most loved are often His most tried. The lintel-stones and pillars of His New Jerusalem suffer more knocks of God's hammer than the common side-wall stones. They must be carven and shaped to His divine purpose.—SAMUEL RUTHERFORD.

One deflection from the right course brings along with it another.—H. Suso.

Don't Be Deceived

by Materialism

*It is possible to gain much materially and yet to lose
the very thing which matters most*

By REV. ALVIN J. MOSER

MATERIALISM among Christians is not new. It had its adherents in the day of the apostle Paul. That is evident from the words which he wrote to Timothy, warning him of some who were "destitute of the truth, supposing that gain is godliness" (1 Tim. 6:5). From these men the great apostle warned his young son in the faith to withdraw himself, and then he stated the true Christian philosophy: "Godliness with contentment is great gain" (1 Tim. 6:6).

Spiritually-minded people can clearly see the difference between these two conflicting doctrines, but the carnally-minded cannot. The god of this world has blinded the eyes of many professing Christians so that they unwittingly pursue materialistic goals, totally unaware of their error.

I recently read of a businessman who decided to join church. Being totally unaware of the distinctions characterizing creeds held by the various denominations, he decided to drive past the churches in his community on a Sunday morning. The church he chose was the one which had the most high-priced automobiles parked in front of it. This man was seeking for a "faith" which would reward him with material benefits in this present world. He apparently was not looking for a "faith" that would prepare him to meet his Creator. His was a philosophy that earthly gain would lead him at last to godliness, that material blessings would satisfy the longing of his heart. He had the idea that life consists in the abundance of things possessed. How mistaken are those who think that after the flesh

has been duly comforted with the blessings of the earth, then the craving of the inner man also will be satisfied. Reasoning of this sort is filling many churches through appealing to unregenerated people in the vain hope that God will suddenly send a mighty revival and save the "lot." If only we would search the Scriptures and learn from experience, we should know that God does not work that way.

The doctrine of materialism leaves little place for the vicarious atonement of our blessed Lord. Some of its adherents go so far as to deny His deity, His virgin birth and bodily resurrection. By others these basic tenets of the Christian faith are relegated to a place of secondary importance—if not in word, at least in deed. The common notion seems to be that being thankful for what you have and being a good steward of your possessions make you a good Christian, eligible for membership in most any church. To such people it apparently does not matter very much whether or not you have been born again (John 3:3) or are walking uprightly in the will of God. Multitudes of churchgoers depend on the envelope placed in last Sunday's offering rather than on the witness of the Spirit within. The fact that they have prospered materially brings them more assurance



Mr. Moser is pastor of the South Dade Alliance Church in Leisure City, Fla. His heart is burdened at observing among church people "more concern over seeing that earthly things are in order for the inevitable day of departing this life than . . . over making sure that there will be an abundant entrance into heaven."

of God's love than does the marvelous truth that Christ died for them.

This deceptive doctrine, so accepted in the world today, resembles the thinking of a man who would collect his life insurance while he is still alive. He wants to cash in on the benefits but he isn't ready to die. Materialism is totally opposed to what the Bible teaches concerning denial of self and crucifixion of "the old man." Its adherents seek the benefits of Calvary but refuse to die with Christ. They speak of giving themselves *for* God but know nothing of giving themselves *to* God. They make much of *doing* God's work but provide no place for *being* God's servants. They quote generously from the Scriptures, reciting God's promises of blessing, but fail to perceive that the humble are the ones who shall be great, the last the ones who shall be first, the servants the ones who shall be masters, and only that corn of wheat which falls into the ground and *dies* can bring forth acceptable fruit.

Materially-minded Christians do not long for Christ's return. To them His coming is not "the blessed hope." They try to make earth a paradise, and though they assent to laying up treasures in heaven they have no sincere desire to go where those treasures are until the latest possible date. Life for them centers upon material benefits (with only enough carnal religion thrown in to solicit God's blessing), rather than upon cultivating fellowship with Jesus Christ. As a result, the longing desire of the church to be united with her Bridegroom (Christ) is scarcely to be found. There is more concern

over seeing that earthly things are in order for the inevitable day of departing this life than there is over making sure that there will be an abundant entrance into heaven.

Over against all of this is the simple statement of God's inspired Word: "Godliness with contentment is great gain" (1 Tim. 6:6). Gain without godliness can never lead to contentment, for "there is no peace, saith the Lord, unto the wicked" (Isa. 48:22). Nor can earthly gain ever lead a person to godliness and eventually on to contentment, for Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he posseseth" (Luke 12:15). Godliness must come first! Of utmost importance is a man's relationship with his God. The greatest gain that this life can offer is to gain Jesus Christ, and through Him receive everlasting life. Even though it demands the denial of self and perhaps the suffering of much else beside, still to gain the Saviour and find contentment in Him is the greatest reward to be found in this life.

There may be room to differ over the meaning of such words as "godliness" and "gain," but everyone knows the meaning of "contentment" and is acutely aware of its presence or absence in his or her life. Here

is the key to our personal relationship with God. It is possible for us to think that we are godly and yet not be at all; "there is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). It is possible to gain much materially and yet lose the very thing which matters most. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" But it is hardly possible to be deceived about contentment. A spirit of unconcern may pose briefly as contentment, but trials soon expose it as a counterfeit.

Are you sincerely seeking the truth? Do you desire to escape the snare of the devil and to please God in every phase of your life? Then ask your heart this one ques-

tion: "Have I found contentment?" Materialism, along with all the energies of the flesh, can never bring you rest, for it always falls short of the measure of God's demand. But those who die to self will certainly find in Christ an abundant provision, satisfying the law of God and bringing peace to heart and mind.

Not the labor of my hands

Can fulfill Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone

May God revive in the heart of His people the simple teaching of His holy Word, that the crown is to be had, but only by way of the cross. ♦ ♦ ♦

The Futility of Natural Religion

I know that those who hate and despise the religion of Jesus because it condemns their evil deeds have endeavored to deprive Him of the honor of communicating to mankind the glad tidings of life and immortality. I know that they have dragged the mouldering carcass of paganism from the grave, animated her lifeless form with a spark stolen from the sacred altar, arrayed her in the spoils of Christianity, re-enlightened her extinguished taper at the river of revelation, dignified her with the name of natural religion and exalted her in the temple of reason, as a goddess, able, without divine assistance, to guide mankind to truth and happiness.

But we also know that all her boasted pretensions are vain, the offspring of ignorance, wickedness and pride. We know that she is indebted to that revelation which she presumes to ridicule and condemn for every semblance of truth or energy which she displays. We know that the most she can do is to find men blind and leave them so, and to lead them still farther astray, into a labyrinth of delusion.

This is incontrovertibly evident, both from past and present experience; and we may defy her most eloquent advocates to produce a single instance in which she has en-

lightened or reformed mankind. If as is often asserted, she is able to guide us in the path of truth and happiness, why has she ever suffered her votaries to remain a prey to vice and ignorance? Why did she not teach the learned Egyptians to abstain from worshiping their leeks and onions? Why not instruct the polished Greeks to renounce their sixty thousand gods? Why not persuade the enlightened Romans to abstain from adoring their deified murderers? Why not prevail on the wealthy Phoenicians to refrain from sacrificing their infants to Saturn?

Or, if it was a task beyond her power, to enlighten the ignorant multitude, reform their barbarous and abominable superstitions and teach them that they were immortal beings? Why did she not at least instruct their philosophers in the great doctrine of the immortality of the soul, which they so earnestly labored in vain to discover? They enjoyed the light of reason and natural religion in its fullest extent, yet so far were they from ascertaining the nature of our future and eternal existence that they could not determine whether we should exist at all beyond the grave; nor could all their advantages preserve them from the grossest errors and most unnatural crimes.—EDWARD PAYSON

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What the Bible Says About Assurance of Salvation

By JOSEPH T. LARSON

To be saved is one thing and to have full assurance of personal salvation is another matter. What does the Bible say?

Have you received Christ as your personal Saviour?

"But as many as received him, to whom gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

What does believing on the Son of God mean?

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Believe that Christ died for you and arose again from the dead. "He that believeth on him is not condemned" (John 3:18). "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [judgment]" (John 5:24).

What does God say?

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:10-13).

Can you now say with the apostle Paul (2 Tim. 1:12c), "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"?

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Eph. 1:13).

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

Job said, "I know that my redeemer liveth, . . . I know that thou canst do every thing, and that no thought can be withholden from thee" (Job 19:25; 42:2). "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

"Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37-39).

Have you done what these verses say in Psalm 37:3-7?

"Trust in the Lord, . . . Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. . . . Rest in the Lord, and wait patiently for him: . . . Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

"Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Will you hear, study and believe in God's Word? Then you may now have full assurance of salvation, the witness of the Holy Spirit, and your prayers answered according to His promise.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge" (Eph. 3:17-19).

In Christ you have the forgiveness of sin, pardon for all your sins, justification for all past sins, a new nature in the new birth, by faith in Christ. You are under "new management," the Lord Jesus Christ. You are to ask Him what to do, where to go and what to say, depending wholly upon Him.

The more you confess Christ as your Lord and Saviour and walk in obedience to Him, the more joy and blessing you will have. You may live in Christ, for Christ and by the power of Christ; and some day you will live like Christ and be forever with Christ!

Christ is your shield, defender, refuge, fortress and Saviour. He will not leave you or forsake you but will stand by you forever. "For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20, 21). ♦ ♦ ♦

Out from the Center— The Bible Way

By REV. F. BERTRAM MILLER

IN Dr. Berg's fine article, "Opening New Churches" (November 7, 1956), are some most commendable points; but even so commendable an article does not have all the answers. Situations vary and methods which seem to work well in one place just will not work in another. Methods must be studied and proper surveys made and God's mind be found as to when, where and how new churches should be opened.

The greatest impetus to worthwhile extension efforts is a genuine spiritual awakening among pastors and layfolk concerning conditions around them. The methods of the Holy Spirit which accounted for the rapid development in the Early Church are the only proper methods for today. Whenever we recognize His leadership and obey it there are invariably the same results. The Christians in foreign mission fields are proving to us that all some Christians need is to be put to work, for the Spirit works through these new believers as well as through the missionaries, and often more effectively.

We cannot agree that tent meetings, youth revivals, child evangelism and high-caliber spiritual mass evangelistic programs are outmoded, for they are still productive of marvelous results when properly carried on. Nor can we fully accept the idea that all America is going suburban. Some of these new suburban areas are harder to reach than the downtown and more thickly populated areas and older settlements. Often there has been a too-hurried move by the church out

to the suburbs, with disastrous results. A more central location from which outlying areas can be reached is often most beneficial. Transportation is a serious consideration too. Just now we are working in a neighborhood area but we ought to be in a more central location in order to reach the entire city. After a central work has been established it is time to launch out into other areas of the city and into the suburbs. By all means let us get into the new areas, but in God's way and time.

A secular writer recently deplored the rapid moving out of many large churches to suburban areas, thus leaving the populated areas to crime and delinquency. We do indeed need to reach the new areas with Sunday schools, prayer meetings, Bible teaching, cottage meetings and in any other ways possible, but not to the neglect of our God-given responsibilities in the city area. If many of the so-called decaying and dying downtown churches will get back to aggressive Biblical evangelism and Bible teaching and to practical, workable methods and ministries, then revival fires will burn



The previous articles on opening new churches (ALLIANCE WEEKLY, November 7 and December 5) and the city or suburban location excited considerable interest. . . . Rev. Frank Bertram Miller has had wide experience both in pioneering in new areas and in rebuilding churches which have suffered losses for various reasons. He emphasizes the necessity of working with God, whether it be in the suburbs or in the city. Then success must crown the efforts.

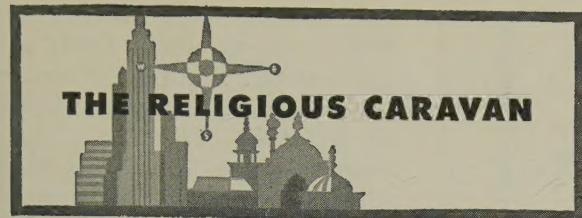
again and many persons will be turned to Christ and to righteousness.

Some religious groups have learned some hard lessons because of rash, too-hurried moves to new areas and are now working on a more practical plan. Churches in the downtown or more thickly populated areas keep up the home base and their members help in the new and smaller developments until these become self-supporting. In this way the mother church and various branch neighborhood churches all work together in a common cause.

Most certainly there is a place for the suburban or neighborhood church. But there must not be too much duplication, with a church on every corner, often struggling for existence. In the city where I write this, two denominations have moved in from the outlying areas to build fine structures nearer the centers of population.

We seriously question the statement that "anybody can start a thriving church." Too many have tried it and failed. It takes men of vision who are Spirit-called and who have compassion and a burden for the lost, as well as lots of hard work and much prayer. Not everyone can do extension work any more than everyone can be a successful pastor, evangelist, teacher, missionary, writer, editor or executive. It takes something in addition to Bible college or seminary training. Some, including laymen, have done it apart from any of these. When God calls He equips and anoints. He is not responsible for the vast waste of

(Continued on page 11)



DAVID R. ENLOW, Editor

AT HOME

Bible Society plans big expansion program: Plans for extensive expansion of the American Bible Society's program during the next twenty-five years were disclosed at the thirty-eighth annual meeting in New York of its Advisory Council. Dr. Eugene A. Nida, associate secretary in charge of translations, said it was "likely" that within the next quarter century the society would accomplish 110 revisions of whole Bibles, 150 translations of Old Testaments, 200 translations of New Testaments and 225 translations of Gospels into new languages.

Air Force chapel attendance again tops ten million: Chapel attendance by members of the United States Air Force and their families topped the ten million mark for the third consecutive year during the 1956 fiscal period. Chaplain (Maj. Gen.) Charles I. Carpenter, Chief of Air Force Chaplains, said the year's attendance figures included 10,616,000 at services conducted by chaplains and 1,547,000 at services held in Air Force chapels by civilian clergymen, serving as auxiliary chaplains.

ABROAD

Poles working out religious instruction formula: A formula permitting religion to be taught in Poland's schools is being worked out by the newly-established joint Church-State Commission, Polish Education Minister Wladyslaw Bienkowaski announced in a statement broadcast by Radio Warsaw. He said "the government's view is that there should be unhampered freedom for the teaching of religion for those who desire it."

Greek court acquits Baptist of proselytism: A Greek-American Baptist was acquitted by the court at Lefkas of a charge that he conducted proselytizing activities. John Georgakis, who returned to Greece from the United States two years ago, was arrested while distributing Baptist literature. Police accused him of proselytizing by handing out clothing and spreading teachings opposed to those of the Greek Orthodox Church.

Protestant freedom in Hungary short-lived: Protestant churches in Hungary are free at the moment, but it is not likely that this freedom will continue, a World Council of Churches' leader told the thirty-eighth annual meeting in New York of the American Bible Society's

Advisory Council. Dr. Franklin Clark Fry, president of the United Lutheran Church in America and chairman of the World Council's Central Committee, said the Communists "have their hands too full of other troubles to hamper the churches" now. But once "they will have reasserted themselves fully," he said, "the churches will undoubtedly again become victims of the regime."

MISSIONS

American missionaries take over work in Egypt: American missionaries will take over activities sponsored by two major British mission groups in Egypt whose personnel were placed under house arrest by the government. They are the Church Mission Society of the Church of England and the Egyptian General Mission, an inter-denominational enterprise.

Mark twenty-fifth anniversary of missionary station: The twenty-fifth anniversary of radio station HCJB, Quito, Ecuador, "The Voice of the Andes," was celebrated at a rally in The Peoples Church at Toronto, Ont. Dr. Clarence Jones, founder of the station, was the guest of honor.

Urge churches increase support of seminaries: A Presbyterian missionary called on American churches to increase their support of theological seminaries in the Far East. Dr. Paul Lindholm, who spent thirty-five years in the Philippines, told more than three hundred Protestant missionary leaders at Buck Hill Falls, Pa., that younger churches overseas are suffering from inadequate numbers of native ministers and training facilities.

PEOPLE SAY

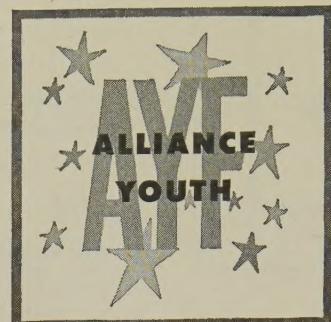
Dr. Liston Pope, dean of Yale Divinity School: "In our generation we need again to understand that the most important result of a college education is that of finding direction for life and developing positive intellectual and spiritual leadership for the world."

Refugee Baptist pastor urges Americans be alert: A Baptist pastor from Budapest, Hungary, who was among the first sixty Hungarian refugees to arrive in this country, urged Americans to "be alert, because well-being is a great temptation and it takes you off your spiritual feet." Dr. Imre Gabos gave the sermon at First Hungarian Baptist Church in New York.

THE PRESS

Cleveland editorial writer gets laymen's award: Roelif A. Loveland, editorial writer for *The Cleveland Plain Dealer*, was named winner of the second annual newspaper editorial award given by the Laymen's National Committee in New York. The award is made for the best editorial on the Bible published in secular newspapers throughout the country prior to and during National Bible Week. Editorials submitted in the contest were based on the theme of this year's observance: "The Bible—Timeless and Eternal."

Mr. Constance



WELDON B. BLACKFORD, Editor

The AYF and Foreign Missions

By REV. GEORGE S. CONSTANCE

It happened in the lobby of our headquarters building in New York City. I had just returned from lunch and I met Rev. George S. Constance, Area Secretary for Africa, Latin America and the Near East, at the elevator. He told me in an excited voice how he had been reading the articles on the Youth Page, and how glad he was that our Alliance youth program was on the march. It was this that inspired him to sit down in his office that day to write the article which you are about to read. It is good for our AYFers to know how our leaders feel about their program, and here is just a sample.—WELDON B. BLACKFORD.

What relation does our AYF program have to our foreign missionary work? In answering that question may I ask, "What relation do our young people have to their homes, their churches, their communities and their nation?" You would immediately reply that the youth of today will be filling our homes, guiding our churches, directing our communities and governing our nation tomorrow. That is correct; and by the same token, our Alliance young people will be the future participants and directors of our foreign missionary work around the world.

Strong AYF groups in all our Alliance churches are absolutely imperative. It is through our AYF that the Bible basis of missions is presented; the history of missions is reviewed, present-day missions are studied and keen interest in our world-wide work and in the activities of nearly eight hundred missionaries is constantly maintained.

A strong AYF will also build a Bible foundation for young people, leading them into lives of holiness and the soul-winning so essential for future missionary service. One of

the most important requisites for a foreign missionary is a thorough knowledge of his Bible and how to use it. Our AYF program should provide this much needed Bible training.

A strong AYF promotes missionary intercession. This cannot be overemphasized. Our missionaries are encouraged to know that one night a week the AYFers are meeting to pray for the workers around the world. Furthermore, these missionary prayer meetings are preparing our young people to fill up the ranks of our prayer groups which are so ably carried on by the women's prayer bands throughout the United States and Canada.

Not only does the AYF promote missionary intercession, but also missionary giving. Through the AYF our young people are taught to give. Scores of individual pledges, as well as group gifts, constitute a sizable portion of our three-million-dollar annual budget.

Perhaps one of the most convincing motives for a strong AYF program in relation to our foreign missionary work was revealed at a recent Sunday night service con-

ducted by an AYF group. Opportunity was given for testimonies and they ran something like this: *I was filled with the Holy Spirit at the AYF camp. . . . I knew I was called to the mission field, but I rededicated my life at the AYF camp. . . . I was definitely called to Africa at the AYF missionary meeting.* The leader of this meeting, in relating incidents from the AYF camp, said, "All the young people who had previously been called to the mission field went forward to seek the fullness of the Holy Spirit."

These are the reasons why we who are connected with the Foreign Department desire a strong AYF in every Alliance church. It is one of the "lifelines" of our foreign missionary program in providing money, prayer and missionaries for our ever-expanding program.

Youthformation

The Eastern and Central Canadian District AYFers really came all-out for the recent invasion of the District and National Youth Secretaries into their area.

Young people gathered from all the churches in week-end conferences and one-night youth institutes which were set up in central areas throughout the district. A very fine delegation from seventeen churches gathered for the opening week-end conference at the Avenue Road Church in Toronto.

The meetings throughout the tour continued to be well attended by AYFers and older folk, and the spirit of the meetings ran high. The program, under the direction of Miss Ruth Bailey, District Youth Secretary, proved to be just what was needed to spark the AYF program throughout the churches. Special features of the program included demonstrated youth talks on the metal board by the National Secretary and the distribution of notebook material to the delegates.

Youth institutes and conference in central areas are becoming a real help in meeting AYF problems and in inspiring the AYF spirit.

Ivory Coast Still a Pioneer Field

By REV. GORDON C. TIMYAN

Most missionary societies, recognizing the immensity of their task on the foreign fields, seek to avoid duplicating the work being done by other missions. Inter-mission agreements aim at reserving certain areas of service for the mission best in position to occupy it. Respect shown by each mission for the position and work of others is called "mission comity."

In cases where the area requested by a given mission proves to be too great for the number of missionaries it is able to supply, part of the area may be transferred to another society. Some governments have taken recognition of missions which have been working in their country over long periods of time. When new missions wish to enter, these governments prefer that they make their application through one of the missions they already are acquainted with. The established society then becomes a sponsor of the newer mission, as far as its relation to the government is concerned.

In the accompanying article not only is seen the functioning of mission comity, but also the helpfulness which missionaries of one society may show those of another which is just getting started in a particular area.

A 2,100-kilometer survey trip into the Bondoukou area of the northeastern Ivory Coast has convinced me that the days of pioneering in French West Africa are far from finished.

The object of the survey was to help representatives of the Free Will Baptist Mission to select bases from which to begin their missionary service in this part of Africa. Mr. and Mrs. Stevens were accompanied by Mrs. Timyan and myself and made up the party.

Leaving Bouaké, where the first pioneers came into the Baouli tribe twenty-five years ago, we drove for an hour before we crossed the river Nzi into what is known as Dioula country. Long-robed Mohammedan colporteurs ("dioulas"), who trade by day and preach by night, have given their name to the area because the tribes are so mixed no one is prominent enough to have it called by its name. Here no gospel work of any kind is being done and the visits of the missionary are very occasional. I had personally traveled the area once before to reach an isolated group of Baouli believers. Missionaries from the Dyimini region seventy-five kilometers north travel this way on their shopping trips to

Bouaké. However, no one is reaching the Dyamana people or kindred tribes with the Word.

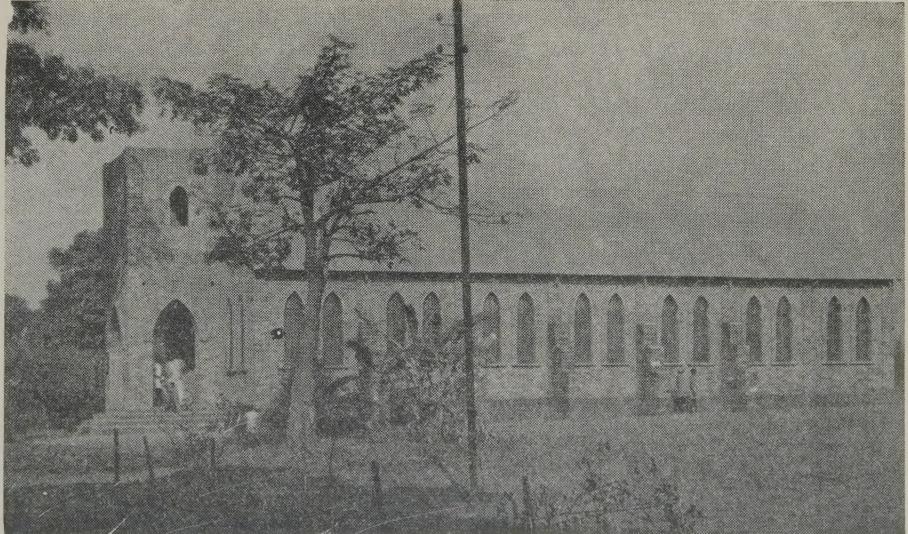
Three hours later we crossed the river Comoe, traditional boundary of the Baouli people and the eastern limit of missionary work in this corner of the vineyard. We touched the northern edge of the Andos people just before reaching the river, which we crossed on a ferry made of dugout canoes. As part of our Mbahiakro district responsibility, the Andos living south of here are re-

ceiving a witness. The region into which we then entered rarely receives visits from gospel witnesses. We passed successively through villages of the Bariba, Bini, Koulango and Abron tribes, three hundred kilometers of dense spiritual darkness with scarcely a flicker of light. Several times we stopped to inquire if the gospel had ever been preached there and invariably the reply was: "No, we have never heard, but we will listen if you will tell us."

We found modern buildings, well-built highways and prosperous people but no preaching of the gospel in the city of Bondoukou. A few nominal Protestants have come from liturgical churches on the coast. To attend services they must cross into the Gold Coast ten miles away. They welcomed us with delight and listened intently as we preached the Word in their homes and on the street. Here a new kind of pioneering is needed—the preaching of personal salvation to professing "Christians" who have never heard the simple gospel. We rejoiced when two listeners prayed the penitent's prayer as a result of the informal meetings.

The church at Bouaké, Ivory Coast, West Africa

R. P. POSSIEL



Moving northward toward the Upper Volta border we traveled three hundred kilometers through the Bouna subdivision, where no missionary work has ever been attempted. Another three hundred kilometers of road extends through absolutely untouched territory but it was impassable this time because of the rainy season. Four years ago when I passed through Bondoukou on a mission business trip and saw the French commander from Bouna he asked: "Why don't you come up into my country? We want you to open a mission station. There are neither Catholic priests nor Mohammedan teachers who are doing anything to help the people." But this is no longer true. On this trip we observed that Rome was erecting a cement church building in Bouna and evidences of Islam's penetration were seen everywhere. We couldn't help wishing that the Church of Christ had been able to answer the Macedonian call years before.

The Kulango tribe, numbering approximately 125,000 people, comprises the main language group in the central part of the Bondoukou district. Probably over half of them live in the area south and east of a large uninhabited forest reserve in the Bouna region. They were doubtless driven back and dispossessed of much of their land by the aggressive Abrons, who conquered many of them. However, through intermarriage the Kulango language and culture have remained predominant over a large section. The tragedy is that the gospel has never been preached in this tongue. Linguistic pioneers are needed who can reduce this language to writing and teach this people the gospel.

From the Upper Volta section in the north restless Lobi people are emigrating into Kulango. Industrious cultivators of the soil, these hardy workmen have made themselves virtually indispensable to the Bondoukou economy. Yet because they are untamed and warlike masters of the poison arrow they are feared by Europeans and Africans alike. Their life is very primitive, each family dwelling in a walled enclosure of mud. Huts they live in are grouped together so that they resemble villages but no one has

De Pionier Available

Dutch-reading ALLIANCE WEEKLY subscribers who would be interested in receiving *De Pionier*, a monthly paper published by The Christian and Missionary Alliance representative in the Netherlands, are invited to write to Rev. William Konemann, Thierensweg 28, Naarden, Netherlands. The paper contains reports of the work in New Guinea as well as spiritual articles.



the authority of a chief. Most of the family life seems to center in the security of their homes. Their filed teeth and plugged upper and lower lips give the Lobis a grotesque appearance. Yet those that we photographed and contacted through a few greetings in the trade language were winsome in manner and we longed to be able to address them in their own tongue.

Animism of the most degraded kind keeps the Lobi people in abject bondage to evil spirits. All children who are sickly are killed before they "change into hyenas." When twins are a boy and a girl they are sacrificed on anthills to appease the spirits. Their initiation rites are among the worst in Africa, involving the drowning of sacrificial victims in the Volta. To these pagan people in the extreme northeastern corner of the Ivory Coast no one has ever taken the Word of life. In their tribal life, the men and women are naked except for leaf aprons, and this is their condition spiritually—naked before God and trying to hide their shame with the withered leaves of fetishism.

In an adjacent area, the Worldwide Evangelization Crusade of England is pioneering courageously among the Lobis. They have reduced the language to writing and are working on translating the New Testament. Not only have they begun evangelization of the "plains Lobis" but they are burdened also for the "mountain Lobis" of the Ivory Coast who number about 35,000 people without a witness. So interested were they that one of their missionaries accompanied us in order to study the differences in dialect and help us choose the site for a new mission station.

As we laid the matter before the Lord we were led to survey the ex-

treme southern portion of the area where among the Bounda Agni people we found the remnants of a work opened twenty-one years ago by an Alliance pioneer. Rev. George Powell came to this section in response to the pleas of a man who had walked 250 miles to see him. A strong church was established at Koun. Outstations were opened and the prospects looked bright. Then our Mission transferred responsibility for the region to the English Methodists in exchange for a portion of the Dimbokro district. However, the war interfered with their occupying this territory 400 kilometers away from their coastal stations. It was then the Roman Church seized the opportunity and took over some of the untaught, illiterate believers and even seized the property in one village.

The condition of these scattered sheep touched our hearts. They stood in front of their little chapel plainly overjoyed at the prospects of a missionary stopping in their village. As we entered the church chief's yard they asked us to sing for him. When we had sung a familiar hymn, they clapped their hands and feet for joy. They welcomed us as one with them and opened the best house in the village to us. During our three-day stay, we were able to feed spiritually the hungry and pray with the wandering.

In accord with mission comity, an official of the British mission was contacted and arrangements made to transfer this area to the Free Will Baptist Mission. A 150-meter-square-plot on a beautiful hilltop overlooking the town was chosen as the center of operations, and it was granted by the chief, to the delight of the believers. As in Acts 16, we confidently concluded that God had called our friends of this new Mission to this particular area at this particular time.

It will be at least a year before the first Free Will Baptist missionaries will finish their language study in France and proceed to the Ivory Coast. Tehini or Varale, in the north among the Lobis, and a north central site somewhere in the Nassian area among the Kulangos are under consideration as possible stations. A rural concession at Goumere, thirty

kilometers south of the city of Bondoukou, has been applied for with the consent of the Abron local and paramount chiefs, in addition to the Koun site.

Two Lobi young men had come to Bondoukou to work in the coffee and cocoa harvest. They were dissatisfied with their own country and the tribal medium of exchange, cowrie shells. One of them had been educated in the Catholic school at Kampti and understood French. They heard the gospel for the first time in the market place as Mr. Stevens and I preached through interpreters. After the meeting they were in the crowd that pressed us for French tracts and they seemed very interested. Learning that they were Lobis, I asked if they had understood and the schoolboy said he had translated everything I had said for his companion. I was glad to tell these money-seeking Lobi heads of the spiritual riches of eternal life in Christ. As we knelt and prayed together, our party rejoiced in these first fruits from among the mountain Lobis, and we claimed them as the earnest of many tribesmen of northeastern Ivory Coast who await the coming of pioneer missionaries.



Mr. and Mrs. W. N. Hotalen and family
Congo

schools, who could help in such work and who have been held back far too long.

Such extension efforts, rightly conducted, will not weaken established churches, but will more often strengthen them and help to develop the membership into active, spiritual Christians. The pastor who fosters the right type of extension will find himself greatly blessed and rewarded in his own local work. We believe in consecrated, capable and properly supervised extension workers and efforts, stemming from the local church itself, or by the properly set-up district and national sponsorships, for the job must be done wisely and well.

We are for every sane and practical effort of extension. However, we must safeguard ourselves from undue waste of funds in hit-and-miss methods and in the most important follow-up. We have possibly failed most in the latter. Visitation in homes is most essential and is too greatly

Mr. and Mrs. G. E. McGarvey and family
French West Africa



neglected by us all. We must also avoid unduly large expenditures in launching and carrying on such programs and involvement in heavy indebtedness that often proves a drag or millstone for many years. We must find the best possible locations and use much wisdom in the type of church structures. The location and type of meeting places is vital, for they must be a testimony to the message, to the movement and to the great Head of the Church. The day of cheap locations and buildings is long past. There is a happy medium.

The time is short. We must work wisely and build well, not merely to expand an organization, but to reach those without Christ and establish them in the most holy faith. We must lengthen our cords and strengthen our stakes at home in order adequately to support our great work in the regions beyond and thus hurry faster to reach the vast areas of earth still without the saving gospel.

Let us set up some practical training in our Bible schools for extension work, with occasional addresses by men of experience in this field, with perhaps a special course of study in evangelism and extension. A high-caliber program of this sort will pay big returns. We have a host of young men and women who can be trained for this essential ministry, to work with some of our capable older workers whom God has honored in this field. Before long these same young people will be able to take over such projects themselves.

So then, let us "strengthen our stakes" as well as "lengthen our cords" and more quickly move on with and for God and a lost humanity. Let us build up what we now have and also get out into these communities around us who need Christ and the Word of Life. Too long have we been dragging our feet. Let us continue to talk extension and advance, but let us put action to our talk, hands and feet to our prayers, and enthusiasm in all we do for Him. The gospel age is fast closing. The coming of the Lord draws near. The call is for "eleventh-hour" laborers. Some of us will soon have to lay down our armor. Who will take it up? ♦ ♦ ♦

Out from the Center

(Continued from page 6)

funds, man power, time and effort. When He moves and opens doors no man can shut them. When He leads to a city or community and His methods are adopted success always crowns the efforts.

There are many cities which are altogether neglected and without an adequate gospel witness. Why are we so blinded to this fact? Why are some of our pastors and people so content with their one church and program? In extension work there must be not only suitable locations selected, but the securing of the most suitable workers who have a vision for expansion and development. Some of our very spiritual and successful pastors who are willing for extension ministries should be set free and adequately supported for this ministry. There are many capable laymen and young people, many of them graduates of Bible

Letters

Are All Spirits Evil?

In the article "Do Dyak Christians Stand True?" (December 12, 1956) it is stated that, prior to his conversion, Taman Sanai worshiped evil spirits. Since they were the only spirits that Taman knew, is it necessarily true that they were evil spirits? Since his worship included the use of material fetishes and idols, did not the spirits that they represented lack real existence? His superstition was ignorant, but was it consciously evil or sinful? He had not the Law. Bearing in mind the complete lack of light in his life, was he doing wrong? Paul said to the Athenians, "Whom ye ignorantly worship, I declare unto you," but he did not say that the worship of an unknown spirit was the worship of an evil spirit. On the contrary he praised their intuitive reverence for an unrevealed Creator. He compared favorably a quotation from the pagan poet Aratus with his own belief. In short, he did not treat the heathen like blithering idiots. Our pride, our civilization and our education have blinded our eyes. We see things in perspective, which is a distortion of reality. A lack of objectivity (a seeing of length and breadth and height and the inside and the outside all at the same time) hinders our Christian witness.

The article also mentions that Taman practised sorcery, witchcraft and divination. Did he know that he was in communication with fallen angels, or was it a hit-or-miss proposition? There are some things about the mind that we do not know, and to pretend that we do is the worst sort of folly that hinders our search for truth. Out of hundreds of millions of people on earth, a few score perhaps can give you the square root of your auto license number in three seconds flat. To ascribe this feat to the enemy may be giving him credit where no credit is due. Taman is one of those rare individuals with sharpened perceptions, who read a language so different from the commonplace one of our books. Genuine witchcraft, on the other hand, is a tare in the Christian field; it involves a willful disobedience of a genuine revelation.

The article further declares that the devil was pleased to let Taman heal people of their illnesses. The healing was good. The devil's works are not. If the fruit is good, the tree is good. Has Taman lost the gift of healing since his conversion? The matter is stated in a confusing way from a scriptural standpoint. For after our Saviour healed a woman on the Sabbath, he declared that it was Satan that had bound her with a spirit of infirmity for eighteen years (Luke 13:16). Another time He was accused as Taman was accused (Matt. 12:26, 27). We are informed elsewhere in the Bible that God is the giver of every good and perfect gift (James 1:17).—B. LANPHEAR HEIMLICH, Chicago, Ill.

THE ALLIANCE
FAMILY

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Mr. and Mrs. Gerald E. McGarvey and daughters, Kathleen and Anna; Rev. and Mrs. Robert H. Pease and daughter, Kathryn Ann; Mr. and Mrs. Edia M. Silvis and daughter, Martha, all sailed from New York December 17 for France where they will engage in language study before proceeding to French West Africa.

Mr. and Mrs. McGarvey are both graduates of Nyack Missionary College. For the past year they have worked in Beaverlodge, Alta., Canada. They are members of the C. & M. A. Church at Clearfield, Pa.

After graduating from Nyack Missionary College Mr. and Mrs. Pease served in California at the Little Church in Sherman Oaks and also in Bakersfield. Mr. Pease is a member of The C. & M. A. Church in Wellsville, N. Y. Mrs. Pease is from Lima, Ohio.

Mr. and Mrs. Silvis received their Bachelor of Science degrees from Nyack Missionary College, and for the past year have been working with the Beefhide Gospel Mission in Kentucky. Mr. Silvis is a member of the C. & M. A. Church of Corry, Pa., and Mrs. Silvis comes from Jamestown, N. Y.

Mr. and Mrs. E. M. Silvis and daughter French West Africa



Mr. and Mrs. W. Norwood Hotalen and children, Iris and Stan, sailed from New York December 17 for Belgium, where they will engage in language study before proceeding to the Belgian Congo. They are both graduates of Toccoa Falls Institute and have taught there since 1953. Mr. Hotalen is a member of the Chattanooga (Tenn.) Gospel Tabernacle and Mrs. Hotalen belongs to the Miami (Fla.) Gospel Tabernacle.

Mr. and Mrs. James O. Johnson and children, Karen and Sharee Lee, sailed from San Francisco on December 18 for the Philippine Islands. Mr. Johnson, who comes from Superior, Wisc., is a graduate of the St. Paul Bible Institute and has a bachelor of arts degree from Superior State College. Mrs. Johnson, whose home is in Duluth, Minn., also graduated from St. Paul Bible Institute. They worked in the Alliance church in Kalispell, Mont., during their home service. They will be stationed at Jolo, Sulu, for language study.

On Furlough

Miss Jane Hamilton arrived in New York December 14 from Gabon where she has just completed her first term of service. She went to the field in 1953. She has been teaching in the school for missionaries' children. Miss Hamilton's home is in New Galilee, Pa.

Rev. and Mrs. H. N. Rankin and their children, Jonathan, Linda and Wesley, arrived in Seattle on December 16 by plane from Indonesia. They are home on early furlough because of Mrs. Rankin's health. They first went to the field in 1948.

The New Generation

To Rev. and Mrs. Donald Lloyd, Eloy, Ariz., a son, Mark Alan, on October 7.

Personalia

Following extended ministry in the Pacific Northwest District in the early part of the year, Rev. Frank Bertram Miller has been giving special time to a District-sponsored recovery program at Richmond, Ind. He is scheduled to

(Continued on page 15)

Rev. and Mrs. R. H. Pease and daughter French West Africa



Sunday

DAILY READING—Philippians 4:1-9.
DAILY TEXT—“Be careful for nothing; . . . the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (verses 6, 7).

There are some things good, without being perfect. You don't need a whole regiment cannonading outside your room to awaken you. It is enough that your little alarm clock rings its little bell. It is not necessary to fret about everything; it is enough if the devil gets your mind rasped with one little worry, one little thought which destroys your perfect peace. . . . Perhaps you have trusted in God about your salvation, but have you trusted in Him about your present business or earthly cares, your money and your family, your reputation, your own spiritual keeping or your future in this life? God wants you to take the perfect peace He gives.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, the Mexican Work.

Monday

DAILY READING—Revelation 21:23-22:5.
DAILY TEXT—“They shall see his face” (verse 4).

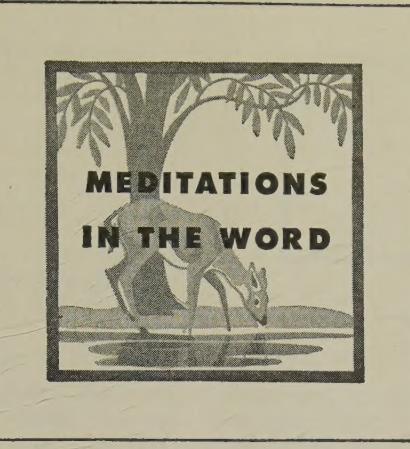
There is a legend of an Indian chieftain with three sons living at the foot of a great mountain range. One day he told his eldest son to strike out alone up the mountainside and return with some token from the highest point which he had reached. The next day he returned with some rare blossoms. He had gone to the very end of the timberline. The chieftain sent his second son, and he returned with some unknown bit of mineral. He had climbed high, beyond the timberline. The youngest and bravest of the sons then set out. Two days later he returned empty-handed and said, “Father, I have nothing in my hands, but I climbed to the summit and from where I stood I caught sight of the sea.” Life can be great, not because of what we have of tokens in our hands, but because we have caught a glimpse of an expanse which is eternal.—SELECTED.

Pray for India; Western Pennsylvania District.

Tuesday

DAILY READING—James 1:13-21.
DAILY TEXT—“Sin, when it is finished, bringeth forth death” (verse 15).

Some time ago while visiting a lion farm I saw one man walking carelessly among fifty grown lions. They were all fenced in, in a large open-air enclosure. One lion followed this man around and played with his shoelace like an ordinary kitten. The owner of the farm had great hopes of this particular lion because of its wonderful disposition. Soon after my visit I was shocked to learn that the playful lion, while following the lion tamer around,



Compiled by EDITH M. BEYERLE

had accidentally caught its claws in his shoelace with the result that as it pulled, it became more and more entangled; the lion became frightened and soon was so frenzied it bit, mauled and severely injured the one it had so fondly followed. The trainer was finally brought out and recovered, but the lion had to be shot. Just a shoelace brought to the surface the dormant but savage nature of this animal. . . . Because sin in your life has hibernated like a bear, be not deceived; this is the trick of Satan to blind you to your true and sinful condition.—EVANGELICAL CHRISTIAN.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

DAILY READING—Mark 14:1-9.
DAILY TEXT—“She brake the box, and poured . . .” (verse 3).

More love to Thee, O Christ,
More love to Thee!
Hear Thou the prayer I make
On bended knee;
This is my earnest plea,
More love, O Christ, to Thee,
More love to Thee,
More love to Thee!

Once earthly joy I craved,
Sought peace and rest;
Now Thee alone I seek,
Give what is best:
This all my prayer shall be,
More love, O Christ, to Thee,
More love to Thee,
More love to Thee!

—ELIZABETH P. PRENTISS.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

DAILY READING—John 9:1-11.
DAILY TEXT—“The night cometh, when no man can work” (verse 4).

Pessimism in a soldier of the cross is nothing short of base unbelief. The Spirit of God is moving on the face of the waters, for the accomplishment of His will on earth (Matt. 24:14). But the final and greatest engagement

with the enemy for the planting of Christ's standard in every corner of the globe is not going to be accomplished without sacrifice. Yet if our blessed Lord, to save our souls from death, “staunchly set his face to go to Jerusalem” (Luke 9:51), knowing what awaited Him there, shall we flinch at the cost of following? God forbid! Rather let us once and forever present our bodies a living sacrifice to God (Rom. 12:1). Then, with anointed eyes and a heart aflame, take up the sickle and reap!—EVA STUART WATT.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

DAILY READING—2 Samuel 12:26-31.
DAILY TEXT—“Lest I take the city, and it be called after my name” (verse 28).

Here is an example of true loyalty as well as an illustration of the New Testament injunction, “in honour preferring one another.” Joab saw an excellent opportunity whereby he might gain distinction for himself, even to the degree of having an entire city called by his name. Instead he advised David to take the city and receive the honor, while he, great captain that he was, dropped out of the picture. Such deeds are only done by the “great hearts” of earth, whether in political or religious life. The divine example is Jesus Christ, who “made himself of no reputation” even though He created worlds without number. In His earthly life this principle of utter selflessness is seen in John 4:1-3. Jesus left Judaea, where He had been enjoying a singular ministry (2:23), when rumors were afloat that set Him above His contemporary preacher John the Baptist. He yielded the honor as well as the service to another.—PAMELL.

Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

DAILY READING—2 Corinthians 12:11-21.
DAILY TEXT—“I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved” (verse 15).

Our Lord's idea of service is that we serve Him by simply and humbly serving other men. He tells us that in His Kingdom the greatest servant is he who serves all. The real test of the saint is not that of preaching the gospel, it is that of washing the feet of the other disciples. Those are the things that will not count in the high standard of men; their estimate is far from that. In God's sight meek, humble service joyfully rendered is what counts for the most. Paul's great joy was to spend himself entirely for God's interests in other people. He never stopped to count what it would cost him to do so.—EXCHANGE.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

Gospel Righteousness

Matthew 5:13-20, 43-48

DEVOTIONAL READING—Matthew 6:25-33

GOLDEN TEXT—“Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”—MATTHEW 5:20.

CONTEXTUAL CONSIDERATIONS

Jesus was unimpressed with mere crowds (Mark 1:37, 38). He was deeply moved by their need. He was troubled at their ignorance and miscomprehension of His true mission. The Sermon on the Mount might well be conceived as a declaration of His message and mission. It would have been wrong for Him to attract crowds and let them be deceived as to His identity and purpose. Furthermore He had just chosen some of His key disciples. Among them were wild dreamers and political aspirants. They also had to know His intentions. Thus the Sermon on the Mount served many purposes: (1) It served the crowd as a disillusioning declaration of the nature and principles of the kingdom. (2) It gave His disciples a true picture of their relation to Him. (3) It gave the church a concept of spiritual and moral Law.

BACKGROUND AND LESSON ORIENTATION

After the exhausting experience in the wilderness Jesus took up the theme of John's preaching (4:17). The Lamb of God came into the world to call sinners to repentance. He called disciples for the purpose of fishing for the souls of men. The refreshing innovation of preaching content and method made both the Baptist and the Messiah immediately popular with the common man. The monotonous repetitions of the scribes and priests had lost their ethical and moral appeal. We are indebted to Matthew for the record of the content of Jesus' Sermon on the Mount. Luke mentions it but not in the same detail. It is the moral masterpiece of history. Men have attempted to water it down and even dispensationalize it out of the church. Its principles are timeless, immutable!

SIMPLIFIED OUTLINE

1. *The Witness of the Righteous*—Matthew 5:13-16.
2. *The Immutability of the Law*—Matthew 5:17-20.
3. *The Spirit of the Kingdom*—Matthew 5:43-48.

COMMENTARY ON THE PRINTED TEXT

1. *The Witness of the Righteous* (Matt. 5:13-16).

There can be no doubt that this message was addressed to Jews, but to limit the content to the Jews is arbitrary. Those whom God elects for His purposes are chosen to have a spiritually influential mission in life. If the “salt” should get involved with its identity rather than its property and quality it would become useless.

God gives His own the responsibility of being lights in darkness. If we take our little candle and hide away to enjoy our light in a corner, we have lost the significance of our being a light.

This has become the major problem of apostate Christendom. Religion has degenerated to a cloistered travesty. We “Protestants” prefer to play at church wherein the “salt” and “light” factor is reduced to naught. Christ's stirring analysis of the lost effectiveness of the chosen seed is climaxed by a positive command for the elect to become what they were chosen to become—a righteous witness.

HELPFUL HINTS FOR LESSON PREPARATION

The teacher will do his class a permanent favor by elevating the true purpose of the Law of God. We live in a lawless age which is becoming alarmingly more lawless. The only

KEY WORD ANALYSIS

(1) “Destroy”—*katalusai* (v. 17). This word puts the prefix *kata* (meaning down) with the common word *luo*, to destroy. Jesus made it clear that He did not intend to overthrow the Law of Moses. This word also has the connotation of marring the intention or purpose of a thing. It is a strange interpretation of Paul's teaching to insist

2. *The Immutability of the Law* (Matt. 5:17-20).

The very nature of Christ's ministry might leave a false impression with the listener. He scathingly denounced the legalist because he was obsessed by the Law itself. Endless hours were spent in Judaism quibbling over the minutiae of the Law or, what is worse, the clever casuistry of the lawyers who had explained its moral quality away by ingenious loopholes. In this practice the true mission of the Law was lost.

In meeting this problem it would sound strangely as if Jesus were opposing the Law itself. Since the Law is the eternal revelation of God's moral requirement for man, such a conclusion would be unthinkable. He therefore honors the Law, its demands, and declares its immutable character.

3. *The Spirit of the Kingdom* (Matt. 5:43-48).

Christ imposes a new spirit for the kingdom by quoting from Leviticus 19:18. The Jews had followed the Levitical code well in this respect—especially in hatred for their enemies.

that he intended to make the Law of no effect. All that Paul did was insist that God never intended that the Law should save us.

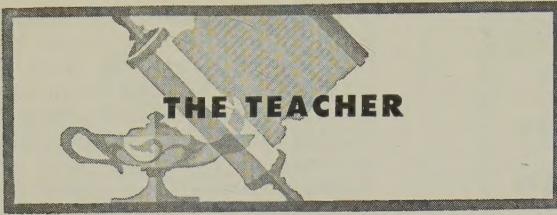
(2) “Fulfill—*plerosai* (v. 17). Again Christ makes the significance of His coming with reference to the Law perfectly clear. He came “to fill it full.” The Law has never been abrogated. Christ became the goal of the Law.

This latter factor, not found in the original, is considered a Pharisaical addition to handle the attitude of the Jew toward all Gentiles.

The strong emphasis of Leviticus was *love*. Note that Christ was promoting love for all—Jew and Gentile alike, regardless of treatment—as an evidence that we are to become like God toward all men. If we love only those who love us there is no virtue or effort in our loving. If we love as God loves it is because His love is being manifested in us. When we love only as love is prompted by loveliness, there is no Godlikeness in our love.

The climax of this injunction is staggering. Christ calls for perfection that is in keeping with the perfection of God. This must be understood as the spirit of the kingdom impelled by the Spirit of God. When a Christian does not become like the God he worships he is a failure as a Christian. Religion then degenerates to ritual. The church becomes an organization, not an organism. The covenant people became Judaizers.

foundation for morality is the Law of God. Men who claim they are not living “under law” are technically correct but ethically wrong (1 Cor. 9:20, 21). The grace of God through the Spirit is God's answer to the problem of human behavior.



THE ALLIANCE FAMILY

(Continued from page 12)

conduct a series of prophetic studies in Akron, Ohio, and later will engage in special ministries in the Southeastern and Western Districts. He will conduct evangelistic meetings and Bible conferences as time permits. He may be addressed at his home in Beulah Beach, Ohio, or through the Home Department of the Society in New York.

Revival Spirit Lingers

The spirit of revival that came to the congregation of The Alliance Church, Shinglehouse, Pa., during recent meetings with Mr. Holmes R. Grove as continued, with the result that several have sought the Lord for salvation and for sanctification since the meetings closed. Mr. William Peoples, the pastor, writes that several persons trusted God for healing.

South Pacific Women Report Missionary Activities

Mrs. Paul M. Forman, missionary secretary of the South Pacific District, reports that the women of that area have just closed a year of unusual success and missionary interest. The missionary fellowship groups are divided into sectional areas for convenience in holding rallies.

Fall rallies have recently been held as follows: Santa Rosa, Fresno and Redondo Beach, Calif.; the Utah women met at Ogden, and Casa Grande, Ariz., was host to the women in that state. The total attendance at these rallies was more than 560, representing about 60 churches. Missionaries who spoke represented the Alliance.

Local Conventions

★ ★ ★ ★

Convening January 13-20

South Pacific District
San Diego, Calif.

(Dawson Avenue) January 13-20
Cajon, Calif. January 13-20
Casa Grande, Ariz. January 15-20
Valley Farms, Ariz. January 15-17
Tucson, Ariz. January 18-20

Western Pennsylvania District
New Kensington, Pa.
(C. & M. A. Church) January 13-16
(Triangle) January 13-16
(Greensburg Road) January 13-16
Pittsburgh, Pa. January 17-20
Pittsburgh, Pa. January 17-20

Southeastern District
Tampa, Fla. January 14-16
Orlando, Fla. January 14-16
Inverness, Fla. January 17-20
Clearwater, Fla. January 17-20
Tallahassee, Fla. January 14-20
(C. & M. A.) January 14-16
(Port Wentworth) January 14-16
(Pinehurst Church) January 17-20
Tampa, S. C. January 16, 17

ance work in Indonesia, Tibet, Indo-China, Thailand, Colombia, India and the home missionary work among the Navajo Indians. The "round-the-world" prayer time of each rally manifested a oneness in purpose and a determination to be called worthy for the privilege of interceding for the lost.

Mrs. Forman writes that offerings totaling more than \$400 were received for several missionary projects, including work among the Navajos and for Simpson Bible College, San Francisco, Calif.

Clymer (Pa.) Church Reports Revival

The Christian and Missionary Alliance Church of Clymer, Pa., reports a very successful revival held November 4 through 18 with Mr. Holmes R. Grove, of Pittsburgh, Pa., as the evangelist. Writes the pastor, Rev. J. Glenn Miles, "The messages of the evangelist were timely, deep in spiritual content and filled with the Word of God. The results were splendid, with the altar being filled several times by God's children seeking for a deeper experience with Him."

Twenty children dedicated their lives to the Lord in a Sunday school service. Several persons professed salvation and the whole congregation was spiritually refreshed.

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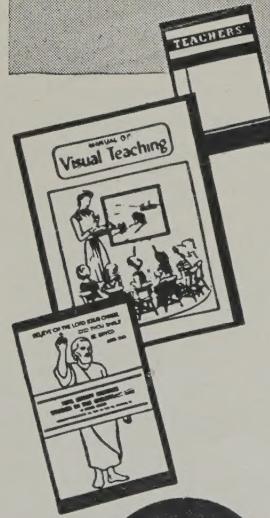
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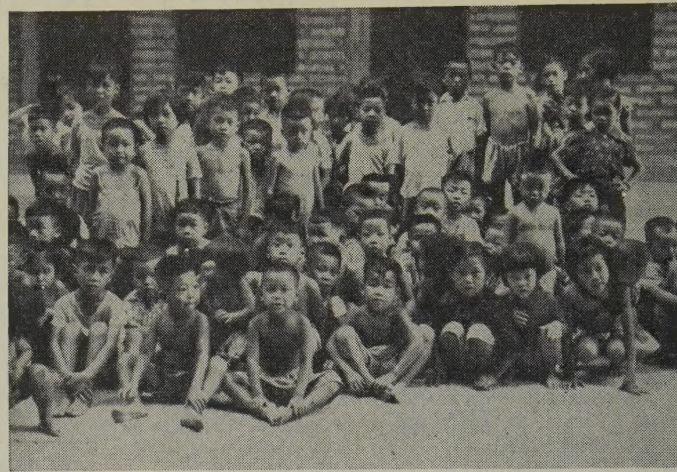
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ALLIANCE MISSIONS ON THE MARCH



Some of the refugee children being reached for Christ in Hong Kong

Destitute for Freedom's Sake

WILLING to suffer privation and hardship rather than stay in their homeland and be under Communist rule, thousands of China's courageous people have sought refuge in Hong Kong. The course of events behind the Bamboo Curtain since 1950 has deepened their determination not to return. A shelter made of packing boxes or a bed on a sidewalk, with castoffs for clothes and food of the coarsest quality, is their lot. Yet freedom of this sort is preferable to Soviet slavery.

From the first, Chinese Christians and missionaries have thrown themselves into the task of aiding in refugee relief. Clothing, food and medicine have been distributed, and aid given in securing employment. This task was made heavier when whole villages of squatters' shanties were wiped out by fire and with them the temporary chapels which had been centers for winning refugees to Christ.

Within the last two years the Hong Kong government has built seven-story dwellings in which six persons are assigned to a room. This relieves the crowding and reduces the area occupied by squatters.

The Kowloon Tong Alliance Church secured permission last March to hold services in a schoolhouse nearby. The congregation, which had been without a regular meeting place since the fire two years ago, rejoices in this arrangement as an aid to its ministry. More recently they obtained from the government a lease on a piece of land in the middle of the area where they plan to erect a building which will serve as chapel, school and clinic.

Free indeed through faith in Christ, true Christians in Hong Kong are not content until these who have fled political oppression know for themselves the glorious liberty of the sons of God.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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